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DIFFERENCES IN MATTERS OF RELIGION, BE- tweene the Ealterne and Westerne Churches,

Wherein the Romane Church
may see her selfe charged with
as many Errours, as shee falsly
layeth to the charge of other
Churches in Europe.

Gathered by Irenaeus Rodoginus.

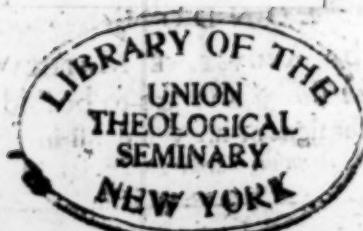
Ioan. 15. 17.
Ταῦτα ἡρμηνεῖαν ἔχει, ἵνα ἀγαπῶντες αὐτούς.

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DIFFERENCES
IN MATTER

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NOV 11 1944

TO THE RIGHT HO-
nourable, and most magnani-
mous Patterne of inuincible courage,
my singular good Lord and Patron, *George*,
Earle of Engie, Lord Gordon and Badenoch, Sonne
to the thrife-Noble and Puissant, *L. George, Mar-*
quesse of Huntley, Earle of Engie, L. Gordon and
Badenoch, Sheriffe principall of *Aberden and*
Invernessse, L. of Oboyne and Strahamme,
Baron of Asbindowne, Melgon and
Gartly, &c. all increase of honour
in this life, and eternall
happinesse in the life
to come.

O lay aside (right
Honourable) all
the officious com-
plements, vised by
most men now a-
daies to make way for the purcha-
sing of the fauour of high and e-
minent

THE EPISTLE

minent Personages; What your Lordship is to me, f my selfe know best: neither will f expose it to the view of Buyers, it being unvendible, yea, unestimable. f offer to your Lordships favourable Patronage this little Treatise of lamentable Dissentions, neuer (for ought I know) heeretofore collected into one Packet: and as yet rather a Rapsodie, then a Methodicall Relation of Differences. Your Lordship loueth Vnion; This emboldeneth me. Your Lordsh. hateth Schisme, for which I heartily thanke God, beseeching him upon the very bended knees of my soule, that you and all such, eminent in Learning, Wisedome, and Pietie, may by all meanes possible.

DEDICATORIE.

possible endeauour to helpe to pull
downe these ill-composed walls of
Schisme, and to reare vp the
beautifull and long-desired wall
of Peace. God preserue your
Honour, increase your Wealth,
and restore you fully to your for-
mer Health.

Your Lordships daily Orator,
in all duetie and good
affection most humble,

Irenaeus Rodoginus.



To his most louing Master,
I. R. the Contriuuer of this
Worke.

Here Schismes, and rents, and breaches manifold,
(With weeping eyes, which now I doe behold)
Thou hast layd out before the view of men,
With thine exact, and Peace-desiring Pen.
Well doſt thou wiſh, for which I wiſh thee well:
Yet Wiſhing doth not fiery darts repell.
But, Oh that Kings and Potentates their best
Would doe, and ſo yeeld to thy ſweet request:
Then ſhould Peace ſhine, and Gardian knyts now ſafte
Difſolved bee, and into Lethe caſt.

Milonices Renatus.

THE PREFACE TO
THE READER.

Christian Catholick Reader, (whosoeuer thou art) hauing taken some paines in collecting these differences, I recommend vnto thee, the vsing & perusing of them. Come with a minde voide of preiudice, and behold the schisms of the Church, the lamentable and pitifull ruine of Christian people; vnlesse men by speedy repentance and earnest denotion to God, the Authour of peace and concord, preuent these sure imminent perils and dangers. The coate of Christ is rent, his garment

B

is

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Iere. 14. 14.

is torn in peeces, the world is distract and distempered with the rag-
ing waues of opinion. Some Church-
men, either in ambitious and extra-
uagant thoughts are become furious,
giving out idle fancies for sound and
solid nourishment; (the Prophet cal-
leth them false visions and the deceite
of their owne heart,) or else (as it is e-
uer in schisme) are misled, yea rather
muzled by preiudice: so that there is
no sance, (be it never so sweete) which
can taste well to their pre-occupied pal-
lats, but only that, which relisheth the
venemous gall of bitternes, whereby
they may worke the bane and vtter
ouerthrow of them which are of a
contrary mind: the first sort of these
men are led to foster Schisme against
conscience; to maintaine themselves
in Dignities, Wealth, Peace and Pro-
motion. Of which is a number of the
learned'st, and most polliticke, Chri-
stian Prelates, Cardinalls, Doctors,
and

and Preachers in the Romish Church. The second is hurled forward, without any respect, only blowne vp with foolish zeale lacking knowledge; so that there is not a moule-hill this day in Religion betwene the one side and the other, which to them seemeth not to bee an high mountaine. They can see nothing but through perspectiues, making things a far distant seem to be very neare. Or rather they behold the controueries of Religion, as they doe the Moone in the Horizon, which seemeth to bee a great deale bigger, (though more distant then the Zenith) then when shee hath iournied a good way in her course. And that, because of the transpatant and watrish bodies of the Cloudes interjacent, which diuide the rayes of their sight, and let them not behold that luminous body *in rei veritate*, as it is, but so farre as they can: till the impediments be remoued. The first sort, though their

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power and meanes be greater, yet their action is lesse; nor yet is it so rigorons in playing a part in this dolefull Tragedie of Church and State decusion: seeing prefement breedeth emulation from without, and arrogancie as a domeſtique and indiuiduall *Achates*, which let never the giddy multitude ſo doat and admire their actions, as that they can lead by their carriage this wild and vntam'd Colt, to be the Organ of vpholding Schisme and idle opinions. The other ſort despifing (as it were) dignities, misregarding mo-ney, leaving Father and Mother, Wife and Children, yea all things (ſo they ſay) for Christ and his Gospell, (well) take themſelues either to a ſpeculative and retyred life; and ſo they ſhunne the thunderbolts of enuie and hatred; or else they choose an active kind of life, to preach the Word in pulpits, to teach it in Schooles, or to give priuate informations in doctrine and manners.

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ners, by conference, disputations, reasonings, by writing to those, who are farre distant from them, and by leaving monuments of their diligence and industry to future ages, for eternalizing their name and pofession. Both these sorts bring admiration, admiration enquirie, enquirie notice of the reasons of their doings, notice breedeth liking of their persons and profession, (especially whē the dunghill of foolish and idolatrous opinions is lustred & gilded with the glistring colours of Rhetorickē, which in the eares of Ignorance soundeth as sweete, as the harmonicall concords of the sweetest-breasted Quiristers.) Liking of the profession is that, which maketh men now a daies ruane to all these heady courses, to murder & massacre poore Christians, to ruinate Cities, dispeopple Kingdomes, kill Princes, invent Gunpowder Treasons, yea what not? And doe the inventors of these mischieves

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chiefs, & deuisers of diuersitie, with
the vpholders thereof, come first vpon
the Stage to act the Prologue of these
turbulent Tragedies ? No surely. They
lie securely all the night long in their
beds, in the day time they meditate
quietly in their closets how to vphold
these pretty tricks, when as the poore
Christian world is trauelling thorow
moore and marrish, casting ditches
and Trenches to defend or offend. And
finally the common wealth is the in-
strumētall cause led by the circlings of
these vpper powers, in zeale and igno-
rance to rippe out her bowels from
her belly. Good Lord Iesu ! when shal
these endlesse & needlesse iarring haue
an end ? when shall the Church Ca-
tholicke liue in vnion of Faith , and
communion of Charity ? When will
the Romish Cleargie lay aside (yea
rather banish to Hell) preposterous
(yea rather hellish) meanes, vsed for
the obtaining of secondarie ends, Ho-
nour

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nour and Lucie : for which they so
maintaine the lamentable rent of the
Christian world ? Good Iesu ! when
will the Laytie (the wiser and learn-
eder sort I meane) see with cleere-
sighted eyes , and vnderstand with
minds free of preiudice ; how they are
hood-wincked in an implicit and
heart-tongue-tyed faith, beleeuing all
things, yet beleuuing nothing : seeing
they knowv not what they beleue ;
being like that mad frantick fellow
in the Poet , who thought hee was
sound in health, though possessed with
a deadly ague ? Poore people the Cler-
gie must instruet you ; but you shoule
be *Berians* ; the Clergie must direct
you in *materia fidei*: yet , you ought to
enquire for *via trita & regia* , the
common path, the by-wayes of opini-
ons of Schoole quiddities, and imma-
ginary scar-Crowes, (heresie, to their
conceite) and (as they informe you)
the contrarieties in- matters indefini-
ble.

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ble, the positiuе resolutions of matters coniecturall ; yea of some things that are not, haue not beeene, nor euer shall be, haue so marred the Christian people : that nowv adayes most men are become *Laodiceans*, (not in matters of opinion, which would to God all men were, but in things most necessarie to bee done and beleevued) neither hot nor cold. The rest in the fierie humour of contention, thinke verily that it is impossible that their brethren should be saued, if they keepe their opinion, whereas their brethren are more assured of their owne saluation then they of theirs , though they thinke that they haue their saluation sealed by a most euident and manifest demonstration. O cruell madnesse so to incroach vpon Gods propertie, who saith, *Vengeance is mine, and I will repay.* In whose hands is life and death, who only in his secret Cabinet hath ouerruled Fate, fortune, and all the vnpro-

fita-

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fable diuination of these pereemptio-
rie diuinatores, who likevile keepeþ
cursing and blessing to himselfe. Where
is thaþ wonked charity, when it was
laid, if any man thinketh otherwise,
God shall reseale it. *Origen Hom.*
5. in *Leuit.* saith that there bee some
doctrines in Scripture so secret, that
euen Priests shall not find them out.
But that golden sentence of Saint Au-
gust. in *Genes. ad. lit. lib. 6. Cap. 9.* must be
ever in my mouth and in my heart,
Ea moderatio est seruanda, ut in profundo
scripturæ sensu, prestemus diligentiam re-
quirendi, quam affirmandi temeritatem,
as for the deepe meaning of Scripture,
we must be of such a moderation, that
wee may rather seeme to be diligent
searchers then bold and rash in affir-
ming. *Cyr. Alex. contra Antrop. C. 2.*
Subtilest etymologiæ, admodum trita
questiones, non tam demonstratione dogma-
tica, quam dubitatione et discussione con-
iecturall indigent, such subell questions

et hoc

C

stand

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stand more in need of doubting the of demonstration. And so he endeth Quæ-
cumque ergo sacra scriptura non dicit a-
peric; latere oportet & silentio preterire,
whadoever things the Scripture speake-
keth not plainly, they must not bee
expressed; but rather past ouer with
silence. If this moderation of judge-
ment this day were in the Christian
Churches, Greeke or Romish, should
the Turkish tyrrannie of the faithlesse
Ottoman, so ouerrule the flourishing
and most famous part of Christen-
dome? Could the sworne enemies of
Christ erect their blasphemous Syna-
gogues and Mahumetan worship,
euen in the gorgious and stately Ori-
entall Baslicks? Should Constantinople
that Queene of beauty and once Prin-
celle of Europe, now bee a dense of
Dragons and a mansion of Infidels?
Should the invincible Islands of Hil-
lesbona, Mogrum, & Mediterranian Seas
guarded by Nature wonderfully, with
Rocks

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Rocks, and stope Mountains for
walls, with the waues of the Ocean
beating their sides vnto stonye for
ditches. Should they (I say) how bee
subject to that monstrof Man-kinde,
terroure of the Earth and waaster of
Christendome? *Paul to the Philippians*
sheweth the reason, *Every man set-
keth his owne things; and not the things of
Christ.* This is that, which bringeth
this depopulation and servitude, this
hard and cruell yoke both vpon soule
and body. Discord and diffencion is
is the *puppis ex propria.* Men should la-
bour to pluck out these things which
either hinder the growth of the good
seede of the Word, or which let the
Word from being received, and so all
men should live in charity, for as *Greg.
in post.* saith, *discordes tandem nullum bo-
ni operis sacrificium deo immolant quamdiu
a proximorum charitate discordant.* Men
can offer no acceptable sacrifice to
God, so long as they are at variance.

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with their brethren. S. Hieron. ad Rom. *Vbi dissensio & invidia, ibi chorus non est.*: Where there is discord and enuy, there is no friendly fellowship, and where there is no fellowship, there is no strength, but all are weake: whereas if they would ioynе hands together, they would be strong enough for all their aduersaries.

O poore Christians, running to your owne murther, and which is worst, delighting in selfe-killing, thinking all is well, if you die in your own concerte cause, with the approbation of your hooded Consciehot: I aske you, what thinke you shall be your reward from God for dying in such quarells, as the most part do you doe? The Romish Church will condeme the Greekish, as Schismatike, for her *Fermamentum*; The Greekish will excommunicate and abuise the Romish Church for her *Azyme*. And to the wiser sorte can not but either laught with *Democritus*,

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or lament with *Heraclitus*, beholding this mad folly. Greece will not fast vpon Saterdayes, yet Rome will: and herein lieth the plea and action. Good Lord! what shall wee say? I must heere insert the speeches of *Manuel Caleca*, a Greeke, from whom I have learned all these foolish and futile differences for the most part, *Lib. 4. contra Graecos, cap. de Ieiunio. Omnino autem de cibis & potibus, & indumentis quaeque ipse &c.* The Grecians (saith he) make the Latines Heretikes, because they vsed not the customes in meat, drinke, and cloathing, which they vsed in the beginning: for they would haue all the nations of the earth (if it were possible) to obserue the same Ceremonies, which they doe; not knowing that they themselues may bee also rebuked in the same, and such like. And yet it is not impossible, that all the world should be brought vnder one and the same rule, the differences of tonges,

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of manners, and such like things being no hinderance for the effecting of this; for when the Apostles had visited the whole world, they enforced none to change their ceremonious Customes in common things; but exhorting them to hold fast 1 o. or 1 2, principall Articles of Religion, and to confess them; they made no mention of any thing else, vnaesse it did openly gain-stand the former articles. *O auarum dictum!* a saying to be registered in the hearts, & printed vpon the fore-heads of turbulent and furious spirits now adayes, who cannot endure, but with gnashing of teeth, that any Church or Countrey baptize with crossing after, haue Organs or Altars, Curats, or Prebenders, vse Cap or Surplice, because they haue them not, or rather will not haue them at all; or else because they are in vse in the Popish Church, (a fine reason indeed.) I wonder that these men can endure preaching in a Church built

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built by a Papist, or ringing of Bells,
this being a custome vsed by the Pa-
pists, or giuing of thankes after meat,
seeing the Papist doth the like. And as
those men loathe every Ceremonie
which the Romane Church hath: so
doth the Romish Church detest the
Grecke Church, and shew no lesse the
Romish: so that this question being
propounded to *Chomatianus*, by a
Grecke, Whether it was lawfull for a
Grecke to enter into a Latin Church,
and worship there being desired, he
answered negatively, *Tom. i. In his Grec
coram Balsamon* faith, That all the ce-
remonies of the Latin church diffe-
ring from the ceremonies of the holy
Catholike Church, (he meaneith the
Grecke Church) are to be rejected,
and no societie to be kept with the
Latines, *Ibidem Catusila* propounded
a question to John Bishop of Paris, If the
Greeks which were buried in the La-
tine chappels, and had hymnes sung

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at their Funeralls, could be subiect to censure. Yea, after the Councell of Florence, the rage of the Grecians was so great against those that were at the Councell, and accorded to some Articles for the purchasing of ayd against the Turke, who at that time tooke the never enough lamented citie of Constantinople, that when they came home, though subiect to the vncertayne and faithlesse mercy of the barbarous conquerour, they excommunicated all those who accorded to the Articles : and when their soules had taken their good night in parting from the body, they cast them like dogs into ditches, and denied them most barbarously the benefit of Christian buriall.

The Latine Church not being willing to be inferiour to her sister in these prankes, doth serue the Protestants after the like manner : for if any of the reformed Church die amongst them, his soule is determinately sent packing to

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to Hell by the Popes^{*} cursing; his body it must either lie vnburied at all, or else it must be carried to some place where Protestants vse to interre their dead, O my soule! what shal thou think? How must thou meditate vp-on the barbarous and beastly crueltie against the dead bodies of them, who liued to the eyes of all, vnblameable, (perchance) and died in the faith of the Lord *Iesus*, holding him onely their Redeemer, Sauiour, and Mediatour, baptizied in the Name of the Father, Sonne, and Holy Ghost, giving testimonies of their comfort and gladnesse in the houre of their death, shewing by their cheerfulness the Prognostications and infallible tokens of their entrance and fore-simelling of endlesse glory. Such mens bones doe the Papists debarre from resting in that Portion of our Grand-mother *Tellus*, where the former Saints bodies, which now in part triumph in de-

D light,

* For every
Holy Thurs-
day he curseth
all Protestants.

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light, test, waiting for a glorious re-surrection, a perfect beatitude, with a full and plenary indulgence & acquittance from sin, and her reward, death: for death is the wages and stipend of sinne. Is not this a tyrannie going farre beyond that of *Nero*, surpassing that of *Decius*, and an hundred times more execrable than that of *Heliogabalus*? These men can suffer him whom they haue scene with their eyes die in a kennell, stabbing and stabbed in a drunken humour; or him, who all his life time hath played the throat-cutting Russian, or the leacherous whoremonger, and who at last hath dyed in the Poxe, without so much as *penitendi animus*; yea, him, whom they haue heard with their eares awake *Six*, *Lethes*, and *Acheron* with hideous and fearfull bannings, abuse with thunderbolts, and cannon-shot volies of abominable oathes the great and glorious Name of the everliving God: such men

men (I say) they can indure to be incombed & incoffined with them, and to haue their portion in their ground, and so lie among them with abundance of peace, whereas they would staine to ransacke Heauen and Earth, yea, *Acheron a mouement*, they would gauen trouble Hell it selfe, if they did knowv that any Protestants ashes did rest there. O Lord, how long wilt thou delay, and suffer this vniheard of crueltie? To returne to my purpose. The reason of all these things, is either the want of charitie, or of prudent discretion of things necessary from things indifferent. This age is pestered, yea, it is consumed with these fire-brands in matters indefiaable. Many good Christian people haue vsed direct and indirect meanes to cure this sore, to quench these faggots with their Writings full of prudence and pietie; but behold their revbard, both the parties haue persecuted them with calumnies,

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calling them Neutralls, neither *bis*, nor
bec, Nullifidians, Ubiquitaries: yea, the
ordinary censure goeth so far, as with-
out soule and conscience now to call
them Atheists. Or else both the parties
hate them in such a measure, that they
thrust them from their Communica-
tions. This maketh the Speakers in
this businesse to bee few, but Writers
almost none. 1610. 10. 21. 11. 30. 11. 30.

I remember that conferring with a
learned man concerning this subiect, I
asked him why he did not write his
judgement in these controversies. His
answer was, *Cui vñi neip. Christiane, et*
cui bono mihi? telling me, that it could
not helpe the generall cause one whit,
but doe much hurt to the doer. I know
many such on both sides, who lament
the Schisme, and yet cannot helpe it.
Oh, that the Roman Church, some-
times the beauteullest among all
men, that fairest and most glistering
Church amongst all her Sisters mil-
tant

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canvpon Earth, would acknowledge
her selfe to be a Sister had not a Mon-
strous. There was a time when she gaue
her helping hand, (as at the famous
Councells of ~~Antioch~~, ~~Ephesus~~, ~~Constanti-~~
~~nople~~, and ~~Chalcedon~~) and did not rule
with a dictatory power. There was a
time when, in an harmonical concord
she weds indued, with the rest of
her planetical and wandring Sisters in
this vale of sorrow and tribly, by the
resolution of her first mother, and did
shine amonst them all like Phœbus in
his Sphære; imparting out of her De-
votion and charite that portion of
light, which her Redeemer had made
her Hand-maid of, even then, when
Antiochus had quenched all the O-
ranks and diffidg when Jerome tried out
of it; Ingenuis mindus / suum tantum effo-
fatus, Ibut moved the fogge of her
imagine upon whom much the destruc-
ting rays of Religion and Charite,
which in the last ages are so fast

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rushing to their Su-servyde to their
lamentable and darksome entombing.
Alas, who shall furnish my eyes with
floods of water? & who shall make
my hand a living spring, or has found
henceforth ill may afflict me. Couch
with sorrowfull earnestnesse. Since
meantime with the Turke, and haire
with the Jew, for the sake of my
beloved; who is gone and left his
people to their owne fancies and lusts
tickle toyes. Our fathers haue banished
him; let reparation recall him. Cold-
nessse in spirit hath lost him; let fren-
chie find him. Unsettled hope could not
keepe him; let steadfast holiness hold
on him. Persecution, persecuting, Blasphem-
y, Idoll-worship, haue shut the
doore of our Soule upon him. Let
fear, remembrance with regard of his im-
periall Majesties and exalted position
oper against him. Contempt of his
Sabbath made him loath vs; fre-
quenting his Sanctuary will force him
-dise

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to know vs. Misregard of Superiors,
Parents, & Magistrates, had made vs
Tutorlesse, obediencie to our Prince
loue to our Magistrates, regard to Pa-
tents, wil make them haue a care of
vs. Lying, Slaundorous, Callumnes,
Backbiting, your Neighbours, haue
made him suffer these intestine dares
in Religion and worship, ouer so-
wards his Brethren will make him
reunire oueraffection in one man
This Treatise of differences did col-
lected, partly by reading, partly by the
helpe of some acquaintances of mine
twentie yeares ago in the Low Countries.
Petrus van Heffen (one of my owne
profission) at my request collected all
he could finde by his reading in pri-
uate, and searching of Libraries; *Dam
Helymer* (a Papist) by his traualles to
Rom and Germany helped me with
the oddest pieces he could finde, ha-
ving also traualled in the Turkish Ter-
ritories, where by conserning with
oldisq some

some Considerac[i]on hee goeth most farr in his
lightheartednes of their opiniones. These
knowledges I kepe these tenne years; to
sayf any other had handled this Subj[ic]t
soe before in the English tongue; and
having bin by diligent enquirie and
scrutinye, that no man heretofore hath
touched this matter in this tonge,
Ie bought good (Christian brother) ^{advice}
saide; these I melle these differences,
that percomming through fuming streames
which runne into these impure land
muddy Springs; thou daist leame to
have a care of thy selfe. And it is taught
Sophisticall captions; not that his
Schollers should practise Sophistry, but
that they shoulde be able to repell it.
The ~~Prophets~~ were wot want to paint a
whore with one hand in the young-
mans pocket and with the other hold-
ing a knife soe cut his throat; not that
their youths shoulde frequent the com-
pany of naughty and lewd women,
but that they shoulde seek by all meanes
possible

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possible to thin them and their damnable tricks. O how full a thing is it to see brethren break the bond of friendship and unity. If a man would but behold these Controversies as a neutrall only, the should he plainly see the errors of both sides, where as spleene and choller doth hinder any man engaged on either side from searching the truth. The Turkes in their damnable Mahumetan worship, the Pagans in worshipping the Sunne & Moone, the Egyptians in their Ise and Osiris, the Numidians, Lybians, in their seruing of cats, dogges, onions and leekes, viderisitie of Ceremonies and Rites; yet they still retaine the ill-tied knot of friendship in their Idol-serveise. But Christians thunder calumnies and bolt excommunications one against another, if there be but a difference in any kinde of Ceremonies. Christian brethren, this maketh those that are without to be scandalized by vs Christians,

*Because there
is no good
bond of friend
ship but that
which is
grounded vp
on God and
his worship.

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Christians, to loath our profession, to condemn our faith, to persecute our persons, to overthrow our Kingdomes, to spoyle our Caugheries, to deprive us of our liberties and privalidges, to enforce many weake ones to imbrace Idolatry, to torture the consciencie with intolerable, yea vniexpressable tormentes, to the end they may make them renounce Christianisme; yea, which is worst of all, they by our diuisions, are kindled with such hatred against vs, and with such zeale to their owne profession, that they thinke they doe God good seruice, and a great benefit to poore soules, when they make them abyre their faith and baptisme. O miserable Christians! returne, returne unto the Lord, for you haue fallen by your iniquities, returne (I say) vnto him, and he will take yolu of your iniquities. Earnest prayer, endless devotion, volumes of mourning Madrigalls, like Davids Penitentiall, clouds

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of watry sighs; Nineies fasting, Magis scopulace, Peters weeping, with Pauls reformation, is the sole Mitridaticke, the soueraigne Pandoroh, the true Alexipharmac, the purest simple, the rarest compound that can open this veler, transacke this botch, and cure this incurable, and nictier enough to be lamented disease of the Christian world. *O vestrum tantum faciem
qui possunt, quantum vobis qui nil valeo,* Would to God the Potentates & Monarchs of the Earth (the Kings and Princes all meane of Christendome) would ioyne hand in hand to build the walles of Jerusalem, to raze vp the Towers of Sion. Owhere is there a Zorobabel to re-edifie the walles of the old Temple? the Temple had a Salomon to build her, a Zorobabel to rebuild her, though not so sumptuous as she was at first, yet in great pompe and glory. *it also doth b6t 2.1 : 215q*

I sue for no new Salomon: there

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must be but one, even he who founded his Church with his blood, the Lamb of God, *Maciatus à dictio mun-
di fundamentis*, the Prince of peace; the Author of loue; yet we may haue, yea, we haue presently many Breaches, many Masters of worke in the Christian world: some Greekish, some Latine, and some Reformed; some Russian, some Armenian, some Egyptian, some Abissine, every one according to the measure of his judgement and Learning, yeild helpe to repaire those Breaches. And that this may be effected, you sacred Monarchs, by your authoritie, you ruling Parades, chas-
tise with the rod where there is need of the same: Cut away with the Sword of Justice, (which you early not in vaine) the mankers of Pride, Vaine glory, and Selfe loue; which ouer whelme the Clergy for the most part: Learned Schoole-men, let me the brainsick and foolish inventions of
Dougi *s. I* *Aristotle,*

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Aristote, Philoponus, Themistius, Averroes, leave (I say) to mingle them with the pure and living Christall-Springs of the Word. Writers of Controuer-
fies hant not after Victory ambitioni-
ly, *rubi lis est de lana caprina*, for the
most part: But search Truth, *sincero,*
& animo candido, knowing that your
account shall be great before God, if you leade the poore ignorant to fall in
the ditch. And this I lay not so much
for any danger that is in any mderne
opinion, but in respect of the great
and dangerous scandall, whereby wee
offend the weake and tender Consci-
ences of the poore and ignorant Laie-
tie, which solemnly sweareth (being
so by vs informed) that every poynt of
Controuerzie is either an Article of a
new Creed, or else a new Article ad-
ded to the Creed; and the Laicie erring
in Judgement, doe thunder all con-
trary minds to hell for ever. And so
the sinne of the people is not so much

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an error of beliefe, (though muzzled
up like blind bayards in ignorance,
and implicite faith) as it is the defect
of charcie towards their brethren,
which is the greatest sinne a man can
commit against his Neighbour: yea,
it maketh a man hard in his iudgement,
and without repentence, and
therefore damnable.

I remember, that once conferring
with a Cousin of mine, a prudent and
learned Gentleman, compleat in all
endowments of body and mind, (his
want of chartie onely being excepted)
he said, Woe is mee, that you
should be in Hell, when I am in Hea-
uen, seeing you are an Heretike, (Pro-
testant he meant). I answered, Well
Sir, you are too rash in judging. I am
as sure (said hee) of your damnation,
if you die a Protestant, as that Christ
is in heaven at the right hand of the
Father. I answered, You that are
Papists are very sure of our damna-
tion,

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tion, I wonder greatly, that you are
never sure of your owne salvation:
But thus much I tell you, I will not
sitt vpon Gods Tribunall, to give out
the Sentence of condemnation against
you, yet since you lacke charitie to-
wards me your Christian Brother, and
give out the sentence of condamna-
tion against me so peremptorily, tak-
ing Gods part vpon you: I thinke
you will be damned, except you re-
pent you of your speech. And take
not my Judgement for rash, since I
judge the Tree by the Fruite, and you
by your Charitie, which is the prin-
cipall and cardinall Vertue of the law,
Devout Preachers, fill your Sermons
from the Store-house of scripturees
informe in faith from Saint Peter to
the Romaines, and from the first and
second of James: reforme manners
from Jeremiā, Ezechiel, Hosea, and Isai
denounce judgements from Zephaniah,
Amos, Jones, Michahel & teachlyout
Lies

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selues from *Titus*, and *Timothy*. This
is all your taskē, and to liue well, and
goe before the people like the fierie
Pillar in the night, and the Clowd
in the day, to guilde them, and to pre-
serue them from Schisme and Heresie.
Doe not spend your time in inventing
Rhethorickē to admiration, critickē
Methods for emulation, vnprofitable
Questions breeding Controversies:
Feed not the itching eates of the hu-
morous people with Nouelties, need-
lesse questions, and vnhandsomely
borrowed Similieſ. In touching and
taxing your Aduersaries in Pulpits,
(which would to God you did more
ſeldome) doe not ſo much endeavour
to make them odious to your people,
as to make your hearers commiserate
their estate, for whom Christ died,
and to moue your Auditorie to pray
for their conversion, and not for
their confuſion. Our prayer to God
ſhould be to ſuspend his judgement,
and

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and to helpe vs with grace, as he pleaueth to give it for measure; and when hee pleaueth to give it for time. Prayer should bee Optative, desiring and wishing vnde feare and humilitie, no wayes Imperative; ieiouing substance and circumstance to God, that he would inflict such punishment, at such time, and in such place, vpon such and such persons. Popish caries and Excomunications, the Sword which vntie the Gordian knot of the Church, the Hammer which broake the wall in the mids, the noyse which must not be heard at the rebuilding of the Temple.) I abhorre with my soule, since the peremptory and rash Excommunications, the drawing of the Sword of God vpon every idle occasion scandalously, and many times in derision of God and his Church, the cutting off men from the Communion for little causes, for no causes; yea for vertuous actions, and reproouing

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of sinnes offensive to God, and opprobrious to man, have occasioned bred, brought to light; nourished, and yet still fostered the rest of the Church. Lord giue vs affections to loue peace, hearts to bewaile the Schisme, and then will we hope for Union. Which (O Lord) in shouthe time performe to thy glory, the honour of thy Sonne, and the comfort of those who shall persecute in thy grace to the end.

Thine in the Lord,

I. R. King

¶

THE
DIFFERENCES
BETWEENE THE
Easterne and Westerne
CHURCHES.



He causes of this lame-table Schisme, which diuided the affections of Christians, and brought upon them the yoke of Turkish seruitude, as I can gather them from Petrus Stewartius Leodius, a man by discense of the Scottish blood, for Religion a Romish Catholick, remarkable for his dignity, Vice-Chauncelour, and professor of Diuinite in Ingolstade famous for the Jesuites

The differences betweene the

renowned Schoole there) neitber adding,
nor diminishing from his words (as they
are set downe in his notes upon Calecam,
who being a Greeke, wrote against the O-
rientall Churches in defence of the Ceremo-
nies of the Occidentall Churches) you shall
have fait full translated, as here fol-
loweth.

Petrus Stewartius in Calecam
Pag. 407. editione Ingolstadi-
ensi 1608. Ex varijs Grae-
cum monumentis.

VV E think that the causes, or rather the
excuses of the Schisme, are four.

I. First, the division of the Empire: for
albeit the Emperours who did raigne at Con-
stantinople, after Constantines departure from
the Citie of Roma (because they had by a
donation bestowed it all, as wee speake be-
fore) vpon the Church had not right in it-
ly, yet notwithstanding sometimes they ru-

* He touch-
eth the forged
donation of
Constantine
which I would
with no man
to beleue,
since it is re-
futed inuin-
cibly by the
learned of this Age. *Reynolds with Harr. History of Magistrature, and the
Booke intituled Constantines deuotion.*

led

led h. eury where. But when a barbarous Nation had rush'd into Italy, even to Rome, and the^d Pope had required the aide of Leo Emperour then at Constantinople, who negligently refused aide to the Church, the Pope was forced to recall ^c Charles-maine from the French Territories, and make him Emperour in Italy, and defender of the Church: For this Pope Leo was a man much given to voluptuousnesse, (as we read) and therefore too too remisse in his governement of the Empire, whence it came to passe, that in his time the Sarazens tooke Syria, & the Turks, Capadoccia; and so the Roman Empire was diuided.

2. The second cause of the schision was, because they were not called to the Counsell beyond the hills, when the word (filioque, and from the sonne) was added.

3. The third occasion was (which they themselues sometimes in familiar conference did shewyn to vs) the too great and extraordinary exactyon of the Popes Legats; for when they brought yearlye the Chrisme from the Apostolick Sea to Constantinople, they would not depart from thence, vntill they had eighty pound weight of gold, besides other gifts bestowed vpon them. I will be silent of the pompe and pride (wherof they spake) whiche the Legats shew there.

4. The fourth and chiefest cause vpon the

^b This indeed is not probable that they had no righte all in Rome, and yet should rule eury where. Judge indifferent Reader.
^c Infra pro in reductur posse.
^d Leo. 3.
^e Anno Dom. 800.

EPITHE manus
sanctum fuit
Lugdunensis
lib. Greg. x. i

The differences betweene the

*f Es in the
Latin multi-
plied soundeth
hardly.*

Clergies part was the deposition of their Patriarch *Phosius*, & the excommunicating of him with other Prelats and some Abbots.

Paulo infra,

These things were written in *Constanti-*
nople, by the preaching Friars for the edify-
ing of the people and for the profiting of
soules, in the yeare of our Lord 1252. to
the praise and glory of the Father, Sonne,
and Holy Ghost. *Amen.*

The Articles controuerted.

1 The procesion of the Holy-Ghost not
only from the Father, but from the Sonne
also, of which *Caleea* writeth copiously in
his first three Bookes.

2 The second Controuerſie is the addition
of the word *(filique)* and from the Sonne
to the Creede.

3 The third is vndeauened bread, vſed in the
Eucharist for leauened; for the Easterne
Churches say that Christ vſed leauened
Bread.

4 The fourth is the blessed estate of the
Saints, and damnation of the wicked; for
the Grecians hold, that though soules are
fully cleansed and purged from finne in this
life, yet they enjoy not their blessednesse in
an instant after they part from the body, but
that

that they are suspended vntill the day of generall resurrection: So they hold that the soules of Reprobates which die in their sins without repentance, are not tormented in the highest measure before the day of Doome.

The fift is Purgatory, concerning which point the Grecians wrote a Booke, which now is translated into Latin, and set out by a Protestant writer *Vulcanius*, in which they refute Purgatory, and answer to the Testimonies of Scripture and Fathers objected against them for the defence of it.

5

The sixt is, because in the Latine Church a Priest will execute the Office of a Deacon, for the Grecians hold it vnlawfull, that any man except he be a Deacon read their Liturgy, or common seruice, (which the Latins call Masse) whereas the Latin Church will suffer a Priest to doe the Office of a Deacon, seeing that a Church man is ordained Deacon before he be Priest; and the taking vpon him the Order of Priest hood, which is a superiour degree, excludeth not the inferiour degree of Deaconship, which he had before. Now the Office of a Deacon is to give the Cup to the Priest.

6

The seventh is Images, which the Greeke Church doth not worship as the Latine doth: for in the dayes of *Leo Iissarus*, called by others, *Iconomachus* (because he destroyed

7

ed Images) the Councell holden at *Ephesus* did condemne Image-worship; and there-after followed the breaking of them in pieces after a rude and scandalous manner indeed, for which *Gregorius 2.* did excommunicate *Leo* and all his adherents, anno 716. and did free the Subjects of *Leo* from their oath of Obedience; which as * *Turzelme* the Jesuite relateth, made the Romanes, with those of *Pentapolis*, *Ranenna*, and *Campania*, to reiect *Leo* their Emperour, and to rebell against him. The Pope in a Councell at *Rome* decreed, That Images should bee kept to helpe the rude multitude, and to be worshipped by them, who could not reade Scripture. And so the Pope and the Emperour running vpon two extremities; the one too extreme in defacing and demolishing the Images barbarously; the other in erecting and honouring them too much. The Councell assembled at *Franckford*, which did consist of Germane, English, French, and Italian Bishops, condemned the breaking and defacing of Images, and rejected the worship of them, by reason of the Canon of the Councell of *Eliberis*, *Ne quod colitur in parietibus pingatur*, Let not that be worshipped which is painted on walls. And heere I must adde the words of *Carolus*, lib. 4. contra *Gracorum Synodus*, Cap. 9. *Imagines nil si non habentur derogant, nil si habentur praerogant,*

* *In Epistola
Historiarum.*

cum

cum tamen abdicare quandam incantato lenitatem afferant, adorata vero cum pax invanis:
Images derogate nothing from Christianitie if they bee not at all ; they helpe it nothing if they bee ; but to reie& them rashly, it argueth a certaine foolish lightnesse ; and the worshipping of them doth make men faultie. But that famous Writer ; *G. Cassander lib. Consulat. cap. de Imaginibus*, sheweth, that in the dayes next the Apostolike times, for many ages, there was no vse of Images in the Babyliekes and Churches. But to speake of the opinion of the Grecians now adayes concerning Images, the Controuersie betweene them and the Romish Church standeth in two poynts.

The Grecians will admit no Image of Christ and the Saints, if it bee molten, or grauen, thinking it directly forbidden in the second Commandement : but if it be painted, then they like of it.

This distinction the Latines hold to bee foolish, saying, That the Grecians may as well gather out of that Comandement, that there should be no Pictures of Christ or the Saints, Seeing that the Commaundement layeth, Thou shall not make to thy selfe any grauen Image, nor the similitude of any thing that is in heauen aboue, nor in the earth beneath, nor in the waters vnder the earth. *Possuimus in sua Missionis*, writeth

G thus,

thus, and sheweth that the *Rusbeni* worship the Images of Christ and Saints, when they are painted.

The Grecians will worship no Image; yea, they will admit no Image (so many, to wit, of the Grecians as allow of Image-worship, which are the *Rusbeni*) but that which hath the Name of Christ and the Saints designing the Image, the Type, *viz.* carrying the name of the Prototype. And if the name of Christ be written in Greeke letters, they like the Picture; if in Latine, they reject it. Of those *Poffervinus*, *Ibidem*. *Quod Rusbeni rati mirantur, &c.* Whereas the Russians wonder that wee adde not the names to the Images, as they doe. Understand thou, that if the addition of the names be onely necessary that the Saints may bee knownen, then the names are not needfull to those that know the Images without names, &c. And if they will say that in the very name there is some vertue, thou shalt doe well not to conceiue any vertue to bee in these notes; but that in a lively faith onely standeth all the vigour and strength of this businesse, &c.

The eighth difference is this, The Latines in making the signe of the Crosse vpon themselues, begin at the right hand: but the Grecians are contrary to them, for they begin at the left hand; but when the Grecians make the signe of the Crosse vpon any other

other, then they begin at the right hand, as *Caleca* writeth, *Lib. 4. de Crucis signo*, wherein he plainly wondreth, and sheweth the wondering of some of the Latines at the rusticall humour of the Grecians, who would haue rent the Vnitie of the Church for such an indifferent poynt of Ceremonie, as for making the Signe, either this way, or that way.

It may be demaunded, Why the reformed Churches reiect the vse of the Crosse, and refuse to carry it about their neckes, and to make the signe of it daily vpon their bodies, seeing that both the Latine Church, and a great part of the Greekish Church vse the same frequently, especially the Russians, which in this Ceremonie are become (pardon the word) supersubstantiall, and foolish in vsing of it.

Other. 1.

I answere, That as the Crosse was one of the Instruments of mans saluation, in the eye of the world it was disgracefull and odious, so that Jewes, Pagans, and Infidels did obieet it to Christians as a matter of infamy, and made the signe thereof in derision of Christianitie; Christians therefore to shew that they were not ashamed of Christys death, or of the manner of it, they vsed the signe of it in their actions and doings, both in their religious Seruice, and in any ciuill busynesse. In the Warres they carried the Crosse vpon

Answ.

their breasts, or about their necks ; the Standard of Christians oftentimes was made in forme of a Crosse, and now seeing that the Grecians are daily conuersant with *Mahometans*, *Infidells* and others, who never acknowledged Christ as the Messias ; but mocke Christians for believeng in one who was hanged vpon a Crosse : the moderate vse of the signe with the carrying of it about their necks or after any other manner cannot be rebuked. As for the Protestant and reformed Churches, there is no such necessity of wearing it and vsing it on all occasions, seing they dwell amongst Christians, who take no exceptions at the maner of Christs death : as for those of the Roman Church, they haue thought it (being of it selfe a meere indifferent thing) so necessary in all their religious duties, that they haue too too much abused it, holding almost nothing sanctified but that which is clogged and ouer-burdened (that I may say so) with croſſing. Therefore Protestants to shun the inconuenience vpon the popiſh ſide, and not hauing occaſion of the other motiues vpon the Grecians ſide, they preſſe not the people with this Ceremonie : though after baptisme, as an auncient custome derived from the Primitive Ages in the Church of Eng'land, they vſe the Signe of the Crosse ; and that after Baptisme, (I ſay) the Roman Church ha-
uing

uing it before it, to shew that they put no vertue in the signe to banish Devils out of the body or foule of the Child, as Popish Priests doe; but only vse it as a decent and religious custome, when the Child is sanctified and cleansed by the water of Baptisme.

The ninth Article, is fasting vpon Saturday, called *ieiumium sabbati*, of which Cardinall *Baronius*, *Anno Christi 571: summer. 202.* dispueth after this maner: The summe of whose speeches being conserued with other writers of that kind, is this.

Baronius. Vetus et illa quæstio, &c. That is an auncient question (of which *Hieron.* to *Lacinius*) concerning which, *Thippolitus* Martyre, and many famous Writers set out their Commentaries: to wit, wherfore Saturday should be added to the Fasts in the Westerne Churches: on which if a man fast in the Orientall Churches hee is accounted execrable, and is bath beeene so in the Orient from the very beginning of Christianity, as *Ignatius* writing to the *Philippians* sheweth, *Si quis dominicum diem &c.* If any man fast on Sunday or on the Sabbath (none being excepted) he is a murderer of Christ. Againe, there is an Apostolike Canon concerning the same, *Can. 65.* and repeated in the *6. Synod.** *Can. 55.* The reason wherefore *Iesas* did hold it to be such an execrable crime

* Saturday before Easter, for Christ lying in the graue that day.

* Which *Baronius* holdeth to be a bastard Canon.

wasthis; two sortes of Hereticks were motiues and causes of it; the first were those who denied Christis resurrection, and so when Christians rejoyced on the Lords day, those Hereticks passed it ouer in mourning and fasting.

The second were those, which affirmed that the God of the Hebrewes who made the World and the Law, was euill, and that Christ came to destroy the Law. And because that the God of the Hebrewes rested the seauenth day, and the Hebrewes did honour God, and keepe that day because of his ordynance, ~~as a feastiuall and not a fasting day:~~ therefore those Hereticks, in disgrace of the Hebrewes God, and their Sabbath, did fast and not feast on it. *Simon Magnus* was Author of this heresie: *Menander, Saturninus, Basilides, Cerinthus & Carpocrates*, were defenders of it, of which *Irenaeus, Epiphanius, &c.*

All these liued with *Ignatius*, hee wrot against them and hated the Ceremony for the Hereticks vse of it: *Cerdon* and *Marcion* followed this point. And though these Hereticks had many differing errors, yet they all agreed in this, that they made God the Creator, authour of euill, and contumeliously fasted on that day; as it were, to oppose themselves to his constitution. This was the reason that not only they abstained in the Orient,

rient from fasting on Saturdayes, because Hereticks did fast on those daies; but also they vsed to spend the day in great cheerefullnesse: and they assemble themselves vnto their holy exercises, as frequent on the Saturday, as on the Lords day. Many of the auncients beare witnesse to this, especially Clement, who in the Apostolike constitutions saith, *Sabbatum & dominicum diem festum agimus, &c.* We make both the Saturday and the Sunday holy daies: because the first is a monument of Natures accomplishment; the second of Christys resurrection. We keepe our Sabbath in the year, on which we fast and not feaste, for our Lords buriall, &c. Thus Clement, with whom agree Sigerus, Gregorius, Nissenus, Amphilochius, Nicanas. And this the Orient did out of religious heares and full of piety, in opposition to Hereticie, and not in a Judaizing humour, nizabit.

The reason wherfore the Westerne Churches fast on Saturday, is first, as St. Augentius to Casianus witereth, because that Peter, being upon the Lords day to dispute with Simon Magus, on the Saturday before he fasted with the whole Church, and therfore for the prosperous successe which Peter had in that busynesse, the Occidental Churches ever since hanoured that day with fasting.

The second reason, which is more probable, is the reason of Pope Innocentius writing

Which booke
of his is judg-
ed by the learn-
ed to be sup-
positions.

If that story of
that disputati-
on be not fa-
bulous.

ting to *Diocletianus Eugubinus* Bishop, which is, that because Saturday was a time wherein the Disciples, and the blessed Virgin, fasted and mourned for our blessed Sauiour whilst he was in the graue: therefore as the fourth day being Wednesday, and the sixt being Friday, were consecrated to fasting by the Westerne Churches: so likewise in remembrance of our Sauours abode in the graue, they appointed Saturday to bee a fasting day.

Therefore *Barnions* desireth, that no man should take exception against the custome of the Latin Church, in which the former hereticks did not arise, for which she needed not to forbare her fasting dayes, not being troubled with any such Hereticks; and which did not condemn but rather iustified the Greekish Church for keeping no company with Hereticks in this point.

The tenth Controversie, is because the Latins are not so strict in their fasting, when they doe fast, neither fast they so frequently as the Græcians doe. The heads of this tenth Controversie are reduced to eight branches, as they are rehearsed and gathered by sundry men out of the *Bellarus* bibliothecke in the Index, which is called *Index errorum Romana Ecclesia sive Constantinopolis græca scripta nunc Latine per &c.* The

The first branch of Heresie laid to the charge of the Latin Church, is because the Latins doe not obserue the chiefe eating weeke (called *Hebdomas trigesima*) but in that weeke eate flesh, as also on two daies of the first weeke of Lent. They begin their fasting vpō the fourth day of the weeke, (called Wednesday by vs) giuing a reason, forsooth, because from this day of the first weeke, to the weeke of Palmes the faste daies are accomplished; so strict are these fasters in keeping exactly the number of faste.

The second branch is, because the Latins once a day quickly eating, at night they eate fish their bellies full, and some become drunke; and they make no conscience to drinke all the day long; and yet with this one refreshment of theirs, they will haue their faste vnlblamable and vnreprehensiblē kept.

The third is, because on euery Saturday and Lords day of the Lent, they giue their children cheese and eggis to eate, & they themselues eate the same without any scruple at all vpon the fish day of the great Feaste, that is, vpon holy Thursday.

The fourth is, because all the yeare long vpon any fourth or sixt day, they eate either fish or flesh; all eate flesh vpon

The differences betweene the

the fourth day, some also vpon the
sixt.

The fift, as they fast every sixt day eating
at night, so though the day of the Na-
tivity or Circumfition, or any of the
great Feasts fall vpon Saturday, they
will not lose the Fast for it.

The sixt, they eate with dogges and tame
beares, to which they throw the plat-
ters and dishes that they may lick them,
out of which, they themselues after-
wards eate meat.

The seventh, their Monkes eate fat of
Hogges growing fast to the flesh, which
is called Lard, & vpon any suspicion of
sicknes (though it be neuer so little)
both Monks and Laicks eate flesh in the
Lent. But if it fall out that any Monke
be ordained a Bishop, then safely with-
out any controulement hee eateth
flesh.

The eight, the Latins are not vniforme in
their fasting in the Lent time, *si abuso,*
fast 9. weekes : the Italians 6. others 8.
others fewer.

The eleventh Article is the Popes • supre-
macie ; the Romish Church challengeth Su-
premacie to the Pope from *Peter* by all Ec-
clesiasticall Canons, as she alleadgeth. The
Grecians strongly deny all the allegations of
the

the Latin Churches, and leaning to the fourth generall Synod at Chalcedon; at last they attribute the Superiority to Sea of Constantinople, & that by two Canons, in which it is said, if controuerties cannot bee ended by Bisshops in Prouinciall, or Nationall Synods, then * let them bee determined by the Bishop of the Princely Citie Constantinople. This is repeated againe in the same Synod in another Canon, and therefore I will here set downe the words of *Hugo Etherianus*, who deliuereþ the Grecians mind after this manner. *Romanus Pontifex, & omnes partium occidentalium Christiani sacerdotes & Laici prater Calabros, ante multa tempora extra Catholicon Ecclesiam peruagantur, Euangelicarum & Apostolicarum traditionum ignari & a fide alieni.* The Roman Bishop, and all the Christian Priests of the Westerne parts and Laicks, except the *Calabrians*, this long time haue gone astray from the Catholike Church, being ignorant of the Euangelicall and Apostolike traditions, and Aliens from the faith. And a little after, *Etimis sua concimantes & alienis adhaerentes, neque diuinis Scripturis redarguentibus ipsorum errores, neque illis qui ipsos miserunt volunt morem gerere,* for making vp their owne conceits, and adhering to strange opinions, they will neither obey the Scripture rebuking their error, nor yet those men who ordained them.

* *Ibi terminatur, Can. 9.*

The differences betweene the

The Princes of their Priests goe to warre
with Laicks in Armes, and they fight in the
Battell marching before others.

Ex indice de missa sacrificio in Bibliotheca Bauarica, wee finde these noees gathered by *Petrus Stewartius* as errores of Grecians, and yet imputing them to the Latins: but how iustly, let the Reader iudge, seeing my intent goeth no farther then to translate the words without any glosse or censure of mine.

* This is more
than truly al-
leagded
against the
Church of
Rome which
forbiddeth
reading of
Scripture.

Titulo 5. Sacros canones & Sacras Literas &c. Sca:ce read they the sacred rules and holy Scriptures; they say, that the Popes Commandementes, who for the time sitteth in the Sea of Rome, are their Canons and Lawes. They hold that the precepts of those who are dead, whether Apostles or Fathers, are dead with them.

Titulo 7. They make not much account of periury; yea, the Pope freeth them of all periurie, whensoeuer they intend to breake any bargaine or couenant made with any man.

Titulo 30. The Pope and his Priestly traine remit slaughter, periurie, and all kinde of crimes past, or to come, by which remission there is a gate opened to all sort of villany. And that which is most foolish and ridiculous, for the future time, they will remit to a presyned & determinated time of two
three

three, more or fewer months or yeares. They sport after the same manner with by-past of fences, forgiuing the sinnes of dayes, months, or yeares: And yet they cannot tell by what authority, and vpon what grounds, or by what Ecclesiasticall Canon they doe this.

Titulo 45. The Latin Bishops are accessarie to the death of Christian people, the Pope especially, who pronounceth the killers of Christians, such as resist the Papacie, blessed and happy.

The twelveth Article is the Eucharist and Liturgie, which the Latins call Masse, which I reduce to those heads.

12

1. They vse vnleauened bread for leauened, belying Peter and his Successours, as if they had this by tradition from them.
2. They take not bread of any quantitie, they breake not the bread, they distri-bute it not, as the Lord delivered it in his mysticall Supper, only the Priest swallows vp a morsell of vnleauened bread, of the bignesse of a farthing.
3. Only he that sacrificeth is partaker of the sacrifice; as for the rest, whether they be of the Clergie or of the Laity, they are made partakers of it by a kisse. Neither hath that saying any place with them, who eateth my flesh and drinketh

Calumnie.

The differences betweene the

*a Preparation
to the Passe-
ouer.
b Valeauened
bread,*

Calumnie.

drinketh my blood hath life eternall : seeing they are not pertakers of the body and blood of Christ : they communicate neuer but in the *a parascene*, and the hour of death ; and then they receive no *b Azymes* consecrated, but only a bitte of another bread, common, and not blessed : and they render a reason of it so, because they know not who is worteh of it ; which excuse doth bewray another fault worthy of blame, to wit, that they vse no Confessors : for if they had vse of those, they would not be ignorant of this point :

4. Whosoeuer are partakers of the sanctification, that is of the Eucharist washing their mouthes, they put out the water out of their mouthes vpon the earth and trample it vnder their feete. If therefore these misteries bee Christs, why are they so dishonoured ? and if they be dishonoured, how are they Christs ?
5. They celebrate Masse in the morning, a time not appointed by the Catholick Church.
6. One and the same Priest celebrateth Masse twise or thrise a day ; either on the same Altar or on another, and againe many Priests successiuely vpon the same Altar.

7. They

7. They contemne the Liturgie made by Saint Chrysostome.
8. In the Lent they say Mass every day.

The thirteenth Article, is Confirmation, (as the words of the Index beare) rejected by the Grecias: The words are these: When the Baptized is come to age, and is now subject to actuall sinne, they annoynct him with Oyle for remission of sins; and so they seeme to baptize twice.

13

The fourteenth Article is in Baptisme: they Baptize with once dipping, pronouncing these words, In the Name of the Father, Sonne, and Holy Ghost. They baptize onely with water, and they annoynct him that is to bee baptized, with Spittle, powred out vpon the palme of the left hand, and againe taking it in the right hand, they annoynct the baptized with it; neither receive they from the Catholike Church the appoynted oyntment.

14

The fifteenth Article is concerning Ordination: Bishops at euery occasion consecrate not the Cleargie, and Bishops but selidome in the yeare, and superstitiously keepe set dayes in the weeke at the Equinoctialls, and Solstices; that is, in the Spring, Summer, Haruest, and Winter; in March and Septembre, Iune and December; and that in the first weeke of March, but in the rest of the moneths.

15

Differences betweene the

moneths on the fourth day they ordaine Priests and Deacons, with others of the Clergy; but vpon Saterday they ordaine Bishops, and others of the higher Orders.

The Successour of the dead Pope is chosen after this manner: The Synod chooseth him, and bringeth him to the dead, the *whole to the halfe, and taking the dead Popes hand, they put it vpon the necke of the liuing Pope, and this they thinke to bee the Vnction and Consecration of the Successour, who incontinent offereth sacrifice for the saferie of the dead Pope, and thereafter hee stoutly and couragiouly taketh the pontificall Offices vpon him, as if hee were lawfully annoynted.

The sixteenth Article is Marriage, they make vnlawfull marriages, for two brethren marry two sisters, and when one in the Latin Church giueth his Daughter in marriage to any man, he againe asketh the daughter of him that is Father in Law to his Daughter for his Sonne, brother or kinsman.

a. They shut vp all Priests and Deacons from marriage by their Lawes, and they hold it an abomination to receive the Sacrament from a married Priest.

2. If any married man be initiated in Priest-hood or Deaconship, he must quit his wife and leaue her; and this

* The liuing
is the whole,
the dead the
halfe, *wz.*, a
carkase.
Calumnie.

set by a very strict Law, they command to be kept in all the provinces subject vnto them: but many were amongst them, who vilipended this Law, and married a second wife after the death of the first; and so some married the third, and yet they remained still in their sacred Office.

¶ 4. There are many Churchmen amongst them, who commit whordome, and all kind of vncleaneesse most securely without punishment, taking their whores in the night time to their chambers, and letting them againe depart being vailed: neither doe they account this to be an act of vncleaneesse, but only an idle dreame or apparition.

Thus farre they accuse the Latines doctrine and Sacraments; now follow the errours which they impute to them in their manners,

1. The first error in manners and ceremonies, not so essentiall to the substance of Religion as they hold the rest, is this; Their Priests vse a certaine spurging and washing, which serues, as they say, for remission of sinnes, and yet it is merely Iudaisme.

2. Their principall Bishops entring to their Masse in a Procescion, haue little naked children going before them, whom they

Here there is
some Calum-
ny.

The differences betweene the

*sprinkle with water, affirming that this ma-
keth them invincibly strong in warts.*

*3. They use the holy Eucharist most neg-
ligently, for going to the fields or countrey,
they carry it without light, and give it to the
people without lights; and those fellowes
that follow the warres carry it in their burse,
or put it vp after such a fashion.*

*4. In the summed solstice they gather the
bones of impure beasts, as Aies, Dogges,
and such like; they burne them and put the
ashes of them in water, affirming that they
serve for the purging and expiation of those
persons whom they sprinkle with them.*

*In the beginning of Lent, which is the
fourth day called Wednesday, with these
ashes mingled with water, they sprinkle
all the Priests that come, on the forehead
and face, thinking thereby to give aide and
helpe to their fast. It is reported that they
mingle these ashes with the bread that they
eate. O how great and how strange an ablo-
minacion is this!*

*5. Vpon Easter day, being the Lords day,
they kill a Lambe and boast in; they bring it
vnto the Altar, and then to their Table.
Which Ceremonies being finished, they eate
the flesh of the Lambe and burne the bones,
and keepe the ashes all theyeare long, to
sprinkle those whom they would haue to
be blessed. They kill and are killed, they
com-*

commit murther, how then can theſt Priests
with thofe bloody hands, offer the myſtically
body and blood of Christ.

6. Vpon the Lords paſſion day, they
build the Lords Tombe within the Church,
with common and base cloathes ordained
for quodidam uſe, and ſunning to this Tombe
they worship it no leſſe, than if it were that
ſame Tombe wherein the Lords body was
laid. Afterwards every man paſleth to him
his owne cloathes againe, and vſeth them for
couering of his body, ſanctifying a prophanē
thing, and prophaning that which is holy,
and ſo pull downe that Tombe like a prophanē
Stage, which a little before was ſo
worſhipped by them; ſporting with things
which are not matters of ieating: like little
children building cabinets of straw, which a
little after they beate downe.

7. They vſe the Altar in stead of their
common Table, and the linnen belonging to
the ſame; which from the ſacrifice they bring
to their ſupper, and from their ſupper to the
Sacrifice againe.

8. Any man that pleaueth may approach
to the Altar, yea when the action is in hand,
and that without regard of Sexe, Age, or Of-
ferer; and Layicks ſit with Priests and other
holy Orders: yea, they plead Actions at the
Altar. Sometimes the ſame Layicks carry
Spurres vpon their heelis, and carrying rods

in their hands, they keepe a toule noise. Yes, before the Altar they are bold euent to doe those things which they doe in the commonest Court in all the Country. Sometimes women sit in the Chaire of a Bishop, for those that among the Latins are most eminent in piety, can no better discerne holy things from prophane. Yea, which is worse, they suffer Dogges to enter into the Church, and when the Priest is a sacrificing and celebrating the Hoast, which they hold to be life giving bread; they suffer the Dogs sitting at the Priests feete, to batke at all those that come in, and to fawne vpon the Priests and others that stand by. They suffer Beares and Hogges also to enter into the Church;

9. When the Gospel is a reading, and Masse a singing; yea, when the very sacred gifts are taking out, all men who please sit, and yet they are neuer blamed by their Leaders. When wee aske the cause of this irreverent and yspidencient gesture, they answere, that they sit, that no tumult be raised, whereby God may bee offended, as if that ynfemely and irreligious sitting were not injurious to God, but rather tending to his honour.

10. After Table, they take not the Panagis, or blessing in honor of the most holy Mother of God, but they mocke at vs for the same, as if wee Grecians onely tooke the blessing when

when our bellies are full of meat and drinke: and so they esteeme a thing holy of it selfe, prophane. These forsooth, are the men that are bold to say, that they are most religiously minded towards the most holy Mother of God.

11. They nick-name the Grecians which are most pious in their actions, calling them *Bogomili*: they say that the Armenians are more religious then the Greekes, whom they call Brethren, and whom they loue as brethren; yea, they hate vs more cruelly then Iewes and Saracens: for they honour and embrace Iewes, which amongst them may carry the old Testament in their hands.

12. If any man amongst them die by the sword, hee is thought to bee blessed, and to goe straight to Paradise, though he be killed fighting out of auarice, or for murther, or for any other wicked deed.

13. Whatsoever death any man dieth amongst them, they euer blame ^{* in English,} for so after a barbarous manner they name Fortune or Destiny.

14. They shate their beards, and all the haire of their body, holding this in a manner for expiation, which is meere Judaisme.

15. They eate dead things and strangled, things taken from wild beasts, blood, vn-cleane things, as Hoggess, Beares, Conies, Hates, Snailes, Water-dogs, Mice, Crowes,

^{* in English,} I
thinke to bee
vngodly, for in
the Westerne
parts they vse
to blame For-
tune much.

Rauens, Dolphins, and such like vncleane beasts.

And so much for that which the Grecians taxe in the Doctrines and Ceremonies of the Latines; now followeth that which they taxe, some things iustly, and some things vnjustly, in their habite.

1. The Pope and his Vicars vse a Miter, and a Turkish taffe, with long robes, and other things vsed in the old Testament, more fitting for women.

2. Their Priestly vesture is not of wooll, to signify Christ slaine like a Lambe for vs, but of filke party-coloured. When they are doing holy Seruice, they carry their Gloues in both their hands; and vpon the right hand they write, *Tanquam eximbr*, and vpon the left, *Agnus Dei*.

3. Their Bishops vse rings alwayes, and they giue this reason: Because that they are like Bridegromes, or rather Husbands, euer married to their Churches; so grosse are their thoughts of sacred matters.

4. Their Ecclesiastike persons and Monkes vse no other daily vesture then Layickes vse; neither shal thou euer discerne Churchmen from prophane men, since they shau the chin, and that women-like: *Gloria enim rerum in confusione*; for their glory is their shame: their ordinary clothing is of haire; the vesture for holy dayes is all filke, directly repugnant

repugnant to the Constitutions of the Catholike Church. Some Monkes alwayes vse white robes, a token (as they say) of vertue and cleanlinesse in them.

A Supplement.

They suffer Priests and men of other Orders to lye eight dayes without buriall, and that for filthy lucre and gaine.

1.

They celebrate sundry of the festiuities of Christ vntimely, and confusedly, not according to the tradition of the Fathers.

2.

Whomsoeuer they loose from excommunication, they strip them naked to the loynes, and hauing whipt them soundly, they let them goe, as then being perfectly reconciled to the Church.

3.

They receive not the works of Saint Chrysostome, Basil, and Gregory Nazianzen, the lights of the Church. They contenne the Epistles of Saint Paul, saying, that hee was not one of the twelue, and that hee did not see Christ, regarding nothing that vision which hee saw going to Damascus, when it was said, *Videtis eum vestrum Christum*; neither regard they his stripes, traualles, and conuersion of Gentils. Herein, as in some other, the Greeks falsely charge the Latins.

4.

Cerularius, Archbishop Patriarch of Constantinople in his Epistle to Peter, Patriarch

There are
some calum-
nies here.

of

Differences betweene the

of Antioch, in briefe tearmes & short words gathereth all these long poynes, and concleuth out of his narration , that since the Latines are such men and so giuen , it is impossible that they shoulde haue any vnion with them , or hold them to bee true and Orthodox Christians ; or suffer and endure them to bee numbred with them . And that which he holdeth to be most grievous and intolerable , is the Supremacie challenged by the Latine Church , to teach all , and to bee taught of none , and Dictator-like to give Lawes to binde other Churches , whereas shee doth those things which others mislike in her . This (gentle Reader) thou shalt finde in *Baronius* his Annals , *Tomo XI. anno Christi, 1054.* num. 33. where *Baronius* striueth to excuse the true things laid to their charge , to refute the vntruths , and to cloke the errours of this Westerne Church in things rebukeable . Yea , hee bringeth in *Petrus Antiochenus* writing an answere to *Cerularius* , and doing it with greater credit to the cause , (if he wrote such an answere) and in more modest and Christian tearmes then any Sides-man could haue done : seeing that preuidice oftentimes leadeth the best man that is , either in answering to be Satyricke and invective , or else to defend the absurdest and most erronious things that can be ; And therefore I will set downe his Epistle , because it is profitable for these times .

times in which we liue, wherein every man would draw another to his opinion and practise in all things; in things of themselues meerly indifferēt, in things touching Verity, Schisme, or Heresie: for Nature hath made man ~~Cōsideratōr~~, a ciuil creature and sociable, delighting in the company of those that are of his owne Species, and desiring all those that are of his owne kind to sympathize with his mind and affection. But Christian Chari-
tie suffereth many things, tolerating that in the weake, which in the stronger it would whip with a scourge, before it should come to bee Schismatical, either in action or affection. The Lord ioyne the Christian Church in ynitie of faith, and Communion in Char-
itic. Amen.

*The Letter of PETRVS AN-
TIOCHENVS to CERV-
LARIUS.*

VV Hat is it to vs that their Priests
shauē their beards? And what al-
though they carry a Ring as a Badge of
their Marriage with the holy and blessed
Church? * Wee also beare a Crowne on our
heads, for the honour (without doubt) of

K

Peter,

* This place seemeth to bee forged; for it was Christ that was crowned disgracefully with thornes, and not Peter; or else Peter is put for Christ;

The differences betweene the

for fewe are so
mad to ascribe
so much honor
to Peter: but
no Grecian of
Antiochia I
am sure.

* To wit, An-
tiochians.

Peter Prince of the Apostles, vpon whom
the Church was built: for what those wic-
ked men inuented to the reproach of that
holy One, wee doe piously to his glory and
honour; the Romanes shauing their
beards, wee bearing our Crowne vpon our
heads: * Wee also are adorned with gold;
our Gloues, our Handkerchiefes, and our
Stoles are imbroydered with gold. Whereas
they eat vncleane things, and their Monkes
eate flesh and hogges grease, if thou wilt
enquire diligently, thou shalt find that some
of vs doe the like; for the Bethinians,
Lydes, and Thracians eate the Pye, little
Crowes, Turtles, and earth. Conies, the vse
of which our Fathers left to vs as indiffe-
rent: for there is none of Gods creatures
to bee reiected, but all are to bee received
with thanksgiving, which wee learne of
that great vessell of linnen which came
downe from heauen: for as Basil saith, In
bearbes and rootes, that which is burtfull
wee separate from the rest: so in flesh wee
make distinction betweene profitable and
burtfull,

burtfull, for Hemlocke is an bearbe as the Rauen is flesh, &c. Whereas they eate strangled, and two Brethren marry two Sisters, I beleue these things are done without the Popes permission, &c. In Constantinople, and with vs also thou shalt finde many such things done, &c. See therefore, my very venerable Lord, how wee neglecting many things which are done amisse amongst our selues, are too curios to prie into other mens busynesse, wherof wee shold bee reforming our owne Errours.

I will not dispute now, whether Petrus ever wrote such a Letter; but surely this I must speake, (*Cum omnium piorum bona venia*) the Letter smelleth of Mildnesse and Charitie: and would to God the Romane Church and Baronius would vse the aduise of this Writer, in dealing with the rest of the Churches of Europe, it would saue much Christian blood from being shed in Europe now adayes.

And as we haue seene the strictnesse of the Greekish humours, against all the Westerne Churches, and seeing the Reformed Chur-

The differences betwene the

ches now adayes, are in many of these points culpable also by their iudgement; so now let vs heare what thingsthe Latins doe obiect agaist them on the other side, and that, as they are collected by Master Hugo Estherianus, so neere as we can.

1. The Latins obiect to them their capricious pride, who would draw all the world to Greekish Ceremonies. *Caleca lib. 4.* rebuketh this in them.
2. They eate leauened bread in the Eucharist.
3. Upon Easter day, when the people is to communicate, their preparation is cold, they consecrate too much, and which is not tollerable, they burne the reliques.
4. They dippe the Bread in Wine, and give it to the Communicants in a spone.
5. Their Deacons being promoued, take wiues for feare they lose their dignitie, which is against the tenth Canon of the Nyken Synod.
6. Their Priests are men of blood for the most part, which we our selues did see following the Emperour through Capadoccia & the Persian Regions.
7. Their Princes make the Priests stand by them at their banquets, taking their due honour from them.

8. For

8. For little or very light causes they whippe their Clergie with ropes, as if they were Pagans.

9. Their Bishops are right in *Simon Magus* estate, for they give no Churches without money, no Orders without their hands bee full, no Christian buriall without money.

10. Their Patriarchs, Archbishops and Priests (as it was in the Primitive Church with hereticks) are all promoued by Layicks. Also the third Canon of the Synod, which the Grecians call the seventh great Counsell maketh all such promotion of none effect.

11. They deny the procession of the holy spirit from the Sonne. They fast but one Saturday in the whole yeare. Mans nature from the beginning is set on euill, but the Grecians gut contendeth with its ruine; they keepe no dyet in eating. They scarsely fast seuen dayes in the whole Lent; yea in the whole yeare; for in alltheir fasting they eate their Supper, except on fve dayes in Lent, and that in the begining of their weeke, and on the holy Sabbath, and on the Eue of the Epiphanie. They cut away the great weeke from the Lent, so their fast is but sixe weeekes; from the which sixe weeekes, if thou takest the sixe Sundayes with the sixe Saturdayes, scarce is their fast but thirty daies; for on

* Saturday before Easter called *Sanctum Sabbathum*.

Sundayes and Saturdayes they fast not.

12. Their Monkes liuing without the Monasteries, like beasts are found in the streets eating fruite or any meate, drawing it out of their bosom as out of a chest or coffin. They goe to Tauerne, they haue not all common in one bursfe, but euery one hath his owne, none of their Monkes shauie, which is directly against the Apostle, who saith, *Si comam nutriat &c.* If a man vse long hayre it is a reproach vnto him : they diuide their haire on their foreheads like women.

13. Women leauing their naturall orna-
ment, adorne themselues with the haires of
the dead, which is directly against the words
of Peter in his first Epistle 3. Chap. 3. verse.
Let no women vse imbrodered haire or borrowed,
&c. Women paint themselues with purpure
and white fard or painting ; and when the
Husband displeaseth the Wife, or the Wife
the Husband, they goe before the Pretor of
the City ; and so laying downe their Instru-
ments and cutting their girdles, they choose
where they list other Matcs against Christ
s owne Canon : *quod Deus consunxit, &c.* That
which God hath ioyned let no man sepe-
rate.

14. In their houses they haue little Cab-
bines, in which they place the Images of
Saints ; they giue them all worship with
Lamps, Waxe, Incense, and they suffer the
Sy-

Synod at Churches no become a wildernes ;
they celebrate Masse in their bed-Cham-
bers for the most part.

15. The Priest sayes Masse at three of the
Clocke, hauing almost no Auditours except
his wife or his Child ; and so when hee sayes
pax vobis, hee sayes it commonly to the bare
walls.

16. The Priests wiues come to the Altar,
and doe the office of a Deacon ; they take
the bread from the Altar, or any other thing,
euen to their ordinary vse.

17. On all Sundayes and Sabbaths of Lent
they say Masse, and make the Lords body ;
but on the rest of the daies they regard it
not, except vpon an vrgent occasion ; vsing
only *præ sacrificasis* : in the Lent they alto-
gether omit *Deus Dominus & illuxit nobis*,
which they sing in the rest of the yeare.

18. The Priests haue long beards after the
manner of the Iewes, which when they drink
the Lords blood are drenched with it. They
eate strangled blood, they feed Hogs with
mans blood.

19. When they assemble themselves to
bury the dead, every friend and kinsman gi-
ueth the dead a kisse after a Pagan rite ; for
the Pagans were wont to speake these words
to the dead, *Vade cum passare te vacaverit ; se-
quemur te.* 20. They

20. They say, Christ, cannot doe so much as ~~make~~, Lord; therefore they say often ~~were bidden~~, but neuer ~~were bidden~~ in their seruice.

21. The Monkes as (it seemeth) only haue power to bind and loose, which Christ gaue to Peter and his Successours; wherefore Priests for Lucre take vpon them most filthy Monastique habite and remit sinnes, only that they may gaine money.

22. They auer that the Latines haue no Sacrament, because they consecrate vnleaunued bread; for which damnable opinion they must be Hereticks saith *Etherianus*.

23. If a Latin Priest offer vpon their Alter (which scarfe is permitted) they wash the Alter with water before they offer any thing vpon it againe. And if a Latine woman bee married to a Greeke Husband, shee is compelled to abiure the Latin Communion, her Baptisme, and the Lords Body which shee did eate in the Latine Church, her confession, and her fast vpon Saterdayes. Likewise if a Latin man marry a woman in the Cite of *Constantinople*, he must renounce and abiure the Latin Church: the Greekish Priests promise much, but they performe nothing: they rebaptize those that come from the Latin Church to them.

The rest of the things which are objected to them, are euē the same which they object to the Latins. So wee see the fruite of their

their Schisme to be the malicious imputati-
on of many infamous lies and damnable ca-
lumnies, worthy to be buried in the gulfie of
obliuion : for though some of these imputa-
tions be true, yet most of them are Calum-
nies on both sides, or at least, things not wor-
thy of rebuke.

L **The**



The names of the Authours
which haue written for Grecians
against the Latines.

- 1 Photius Patriarcha Constan. objected the procession of the Holy Ghost from the Son, as an Heresie to the Latine Church, anno 876. Baron. annal. He wrote a Booke *De processione S. Sancti*; it is in the Bauarian Biblioth. num. 115.
- 2 Nicolaus Episcopus Methoneæ, wrote a Booke *de processione S. Sancti* Biblioth. Bav. num. 116. Hee wrote also another of all the Controuer-
fies of Fasting, of Lent, and of the Marriage of Priests, numero 101.
- 3 Nicetas Peitoratus, refuted by Humbertus. His positions are in Bibliot. Bav. numero 120.

- 4 *Metropolita Nicenius*, hoc est Eustathius.
- 5 *Michael Cerularius*, of whom wee spake.
- 6 *Theophylactus Bulgarie Episcopus*. His Booke is in *Bibl. Bav. numero 116.* vixit anno 1073.
- 7 *Maximus Planudes* *Bav. num. 115.* Hee liued vnder *Andronicus Palaeologus* the elder.
- 8 *Nicolaus Cabasilas*, qui scripsit contra Aquinatem.
- 9 *Germadius Bulgariae Episcopus*, *Bav. numero 118.*
- 10 *Iob Monabus* wrote an Apologie against the Popes Supremacy, exstat in *Bav.* He liued vnder *Michael* and *Theodora*, Emperours.
- 11 *Nilus Archiepiscopus Thessalon.* wrot 49 Bookes against the Latines; chiefly hee wrote against the Procession of the holy Ghost, and the Popes Supremacie. His booke is in *Bibl. Bav. num. 124.*

- 12 *Marcus Metropolita Ephesi*, was in
the Florentine Councell a deadly
enemy to the Latin Church; return-
ing to the Orient, hee broke all
concord; and wrote many booke
against the Latins, *Bav. num. 102.*
- 13 *Metropolitani Achrideni prima & se-
cunda congresio*, *num. 116.*
- 14 *Palamas contra Beccum.*
- 15 *Michael Patriarcha Possevinus in fine
apparatus.*
- 16 *Germanus Patriarcha Constantinop.
Possev. appar.*
- 17 *Metrophanes Episcopus Smyrnensis.
Heidelb. 216.*
- 18 *Hieremias Patriarcha Conft.*
- 19 *Maximus Marginius Episcopus Cy-
therorum.*

The

The names of Authors which haue
 written agaist the Grecians for
 the Latins, whereof some were
 Grecians.

- 1 Emanuel Caleca, Bib. Bav.
- 2 Demetrius Cydonius contra Cabasilam.
Possev. appar.
- 3 Beccus pat. Const. Bav. num. 115.
- 4 Bessarion Cardinalis plurima scripsit.
- 5 Gennadius Pat. Const. for defence of
the Councell of Florence.
- 6 Gregorius Pat. Const. Bib. Bav. num.
115.
- 7 Georgius Trapezuntius ad Monachos,
ibidem.
- 8 Julianus Cardinalis Possev.
- 9 F. Iohannes ord. prædicat. & F. Fran-
ciscus.
- 10 Nickephorus Blemmida Grecian. Cal.
lib. 4. cap. 10.
- 11 Andreas Scocares. Possev. citeth him.
- 12 Andreas Episcopus Megerensis, Possev.
Catal. Sirleti.

13. *Fautinus Vallarenſis Cretensis Ar-chiep.* wrote againſt the hinderers
of the Union with the Latines,
Catal. Sirleti.
14. *Leo X. Papa.*
15. *Humbertus Cardinalis Tomo XI. Ba-ron.* againſt *Archidrenus Bulgaria Episc.* & *Nicetas Pectoratus.*
16. *Ibonas contra Gracorum errores.*
17. *Barlaam de Seminaria* wrote Epistles againſt the Grecians, Tom. 5.
antiq. Lect. D. Henrici Canifij.
18. *S. Anselmus* wrote *De proceſſione S. Sancti cont. Grecos.*
19. *Hugo Etherianus* wrote 3. Bookes
de proc. S. Sancti cont. Grecos, Tom. 9.
Biliot. SS. PP.
20. *Antonius Messana* cont. errores Græc.
21. *Latinus quidem demorans in suburbis*
Parisiorum ad Palæologum Imperato-
rem peregrinum in Gallia, Catal. Vati-
can. Possevini.
22. *Disputatio qua duo Theologi differunt*
de proceſſione S. Sancti, viz. *Manuel Chryſo-*

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Chrysolora cum Georgio Palama Metrop. Theffalonic. Possevinus holdeth this to be a Dialogue onely.

- 23 Lastly, all the Councells which confirme the Procession of the holy Spirit, especially *Florence*, published both in Greeke and Latine, in which the Procession of the holy Spirit is most evidently shewen.

FINIS.

Here faults escap'd I have amended,
Therefore Reader be not offended;
But if thou wilst: then whose to blame.
Thy foſtered faults: if others name?

In the Preface, For rigorous, read vigorous. In 'C, read *magni diligentiam*. for Crow, r. Crane, for *Iehan*, r. *Iehan*, for critick, r. crypticke, for vnic, r. syntied, Page 3. in *marg.* for *Loo*, r. *Leo*, for *lib. r. sub. p. 8.* line 1. for the, r. thy, p. 13. l. 14. for our, r. one, p. 14. l. 12. for *Barnisme, r. Baronise*, pa 15. l. 3. for chiefe, r. et cele, l. 2. 6. for fish, r. fist, pag. 17. l. 3. r. to the Sea, lin 24. for *concamantes, r. concinnantes*. pag. 18. li. 4. for *sudice*; r. *indice*. p. 20. l. 10. for *worche, r. wotthy*. p. 36. l. 5. for *coffin, r. coffer*. pa. 37. l. 1. for *Synod at, r. Synodall*. for no, r. to.